

REVIVALS.

FOR ZION'S HERALD.
FRANKLIN CIRCUIT, MASS.

BROTHER BROWN—As we have closed our labors on Franklin Circuit for the present conference year, I wish to give the friends of Zion some account of our prosperity during the year. But as I have nothing so great and good to communicate as many have had the pleasure of publishing, I will be very brief; yet I have something both good and great to tell, for the salvation of one soul is a great and good work.

When we came on to the circuit, the state of religious feeling was generally very languid, and on some parts of the circuit I cannot say it is any better now, than when we came here.

But to the praise of God, I can say we have had some refreshing showers of divine grace, which have caused some of the branches of the true vine to flourish and become very fruitful, and some new plants of righteousness to spring up. The exact number which have experienced religion during the year, I cannot tell. I should think nearly forty. Twenty-one have joined on probation, four by letter, and fifteen have removed by letter; leaving a net increase of ten members. May they be kept by the power of God, through faith unto salvation. Amen.

B. M. WALKER.
June 5, 1838.

FOR ZION'S HERALD.

TOLLAND AND BOLTON CIRCUIT, CONN.

BR. BROWN—The past year has been one of general success and spiritual prosperity in all parts of the Circuit. Nearly all the churches have been cheered by the songs of the redeemed, and increased by happy souls willingly casting their lot with us, as probationers. During the year we had six series of evening meetings in different parts of the circuit, which were owned and blessed by the great Head of the Church, and crowned with the conversion of souls.

The number converted and reclaimed during the year will not vary far from seventy. The number received by probation and certificate is sixty-four. The whole number in society is one hundred and fifty-six. The net increase is forty-five. The season of harvest has been very solemn and interesting; twenty-eight have been baptized.

In that part of the circuit where we have formed new classes, we have met with no small opposition, both from professors and others. The intrigue, the slander, the false reports, and falsehoods, and the low underhand knavery, which have been used by the opposers to put down experimental religion, and to dishearten, discourage, and entrap the converts, and keep them from joining where the Spirit of God would have them have in nature and degree far surpassed any thing I ever before witnessed. They have been so unlike the spirit of love, so beneath the Christian character, that I have looked with pity upon professors, who have been engaged in this work of death, and trembled, fearing that Jesus would say to them as he did to the Scribes and Pharisees, "Wo unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves," and like Jesus prayed, "Father, forgive them, for they know not what they do." And with Stephen cried, "Lord, lay not this sin to their charge." Under this merited rebuke, I hope they will reform, and that others will fear. I still pray that the young converts may continue to serve the Lord with a single eye, through this storm of persecution.

Our Sabbath Schools have opened with interest and zeal. The brethren and friends have done well in the Missionary cause, having raised a sum more than sufficient to make both of their Preachers live members of the Parent Society. The Circuit has also paid all the allowances of the Presiding Elder, and its preachers, which speaks volumes in its praise. A house will be ready for the coming preacher.

In reviewing the two years I have spent in Bolton, and the one in Tolland, I can say they have been among my happiest, having been blessed with universal peace and great prosperity in the church—with cheering revivals—and with many kind and good brethren and sisters, and friends. I find it hard to tear myself from them, but the time has come when duty calls me to leave. May the Lord reward them a thousand fold in this life, and with eternal life at his right hand.

Yours in the bonds of love,
Windsor, June 7. LOZIER PERCIE.
P. S. Will the editors of Zion's Watchman please insert the above? L. P.

FOR ZION'S HERALD.

CHATHAM CIRCUIT, CONN.

BR. BROWN—Permit me through the columns of your excellent paper to acknowledge the goodness of our Heavenly Father to us on Chatham Circuit. Much of the time during the two last Conference years, we have enjoyed the continual outpouring of the Holy Spirit. His people, we trust, have been greatly refreshed and encouraged during this period; backsliders have been reclaimed, and the cries of penitent sinners have been heard from week to week and month to month. Out of the converts of the first year ninety-six were added to the M. E. Church. Out of those of the year now ending, more than one hundred. Many of whom we trust will be pillars in the church of our God. The number in the church as reported two years since, was two hundred twenty-eight, the present number is three hundred and eighty.

Some eight or nine hundred dollars have been raised, the greater part by subscription, for the purpose of finishing one of the meeting houses on the circuit, which was dedicated last July, and discharging some debts of several years standing against two of our churches. To God be all the glory. May the God of peace long continue his blessings to that people.

DAVID TODD.
June 1, 1838.

We publish the following Letter, because the latter part of it, contains some information which may be valuable to persons intending to emigrate to the South, or South West, and because the writer was once a member of the New England Conference, and will be recognized by many in that Conference, as a former "brother and companion in tribulation, and in the kingdom and patience of Jesus Christ."—Ed. Her.

TUSCUMBIA, ALA. May 16th, 1838.
DEAR BROTHER—You will probably be surprised to learn that I have resigned the charge of the Tuscumbia Female Seminary. This step has not been taken in consequence of any decline in the prosperity of the institution, but in consequence of the declining health of Mrs. Richardson, it being evident that she could no longer sustain the cares and anxiety connected with the superintendence of the boarding house. There are numerous cords, which bind us to this place. During our residence here we have had under our charge in all about four hundred young ladies, in whose happiness and improvement we have felt the deepest interest. Many of these are now married, and have charge of families. For their success in life, we feel the most lively solicitude. Here too, are the graves of two of our teachers, Miss Mary Ann Booth and Miss Olivia F. Wood, both endeared to us by their amiable manners, intellectual and moral worth.

Many of those who are now members of the Seminary, entered it with the view of completing their education under our instructions; to disappoint them is unpleasant. We have some orphans, who have been sent us from a distance of several hundred miles, by the dying request of their pious mother. Impressed by pious trust and piety, and to leave the institution, it has been a matter of some difficulty to decide the question of our removal from it. We were in a strait between two. But the question was decided by an invitation for us to take charge of the Literary Female Institute, to be established in Grenada,

Yalo Busha County, Miss., to go into operation the 1st of January, 1839. In that institution, we shall have no connection with the boarding house. By request, I visited Grenada in March last. It is nearly two hundred miles south west of this place. I was much pleased with the town, and especially with its moral, intelligent and enterprising population, which number at present about two thousand. It is nearly in the same latitude of Columbus, Miss., and one hundred miles west of it. Its advantages in point of health, literary institutions, and commerce, augur well for its rapid growth and future importance. It comprises the site of two towns, Pittsburg and Talahama, at the head of steamboat navigation on the Yalo Busha River. It has two churches, one M. E. Church and one Presbyterian. A bank has just gone into operation there.

Four enterprising citizens, members of our church, projected a plan last fall for the establishment of two literary institutions of high character. They bought upon their own responsibility, a half section of land joining the corporation, for which they were to pay \$18,000. This land they divided into building lots, and in a short time sold them for \$48,000, which after deducting all expenses, left a net profit of \$28,000. This sum they devote to the cause of education in their town. They have a male seminary now in operation, under the superintendence of Rev. Joseph E. Douglass, a graduate of La Grange College. They design to erect spacious buildings for both the male and female institutions this season. The sites selected for them are elevated, romantic and retired from the business part of the town, and all one hundred and forty yards square. Both institutions are intended to be established upon the most liberal, extensive and improved plan. They will command the patronage of a vast extent of fertile country. Its excellent water and especially its strong sulphur water, and its general character for health, will render Grenada a place of summer resort from the extensive valley of the Yalo River.

I look upon this promised field of labor, as being one of great responsibility, and I hope it may be one of great usefulness.

Our connection with the Tuscumbia Female Seminary, a name indelibly engraven on memory's tablet, will close with the present session. Who will succeed us is not yet determined. The situation is a very desirable one, and I think if you were, you could hardly resist the temptation to accept it.

I could immediately obtain situations for several well qualified teachers. A male teacher is now wanted in this place. During the present summer, I anticipate visiting New England and shall be glad to obtain all the information in my power, respecting the number and qualifications of teachers who are willing to emigrate to this country to devote themselves to the cause of education.

Having been in this country five years, and received patronage from all the South Western States, my acquaintance with individuals in all of them is somewhat extensive; of course, I might be able to render those wishing to come in this direction essential service. Any service of this character that I may have the opportunity to render, will be most cheerfully done. Those who may not be able to see me, can address me, post paid, at Boston to your care, or to Middletown, Conn. As I can give no encouragement to any but those of undoubted moral character and qualifications, in their letters they will please refer to some literary gentlemen, from whom they can receive good testimonials. All such letters will receive prompt attention. In a future communication, I will state the time that I shall probably be in the places named, that there may be no disappointment. In the mean time believe me, yours

In the bonds of a peaceful gospel,
Mr. William C. Brown. C. RICHARDSON.

[From the Christian Advocate and Journal.]

RESOLUTIONS OF CONFERENCE.

Resolved, That, in the judgment of this conference, it is incompatible with the duty which its members owe to the Church, as its ministers, for them to be engaged in attending anti-slavery conventions, delivering abolition lectures, or forming anti-slavery societies, either in or out of the church, or in any way agitating the subject so as to disturb the peace and harmony of the church, and that they be, and hereby are, affectionately advised and admonished to refrain from all these things.

Resolved, As the sense of this conference, that any of its members or probationers who may patronize "Zion's Watchman," by writing in commendation of its character, by recommending it to our people, by obtaining subscribers, or by collecting or remitting money for it, shall be considered guilty of indiscretion, and be censured by the conference.

Extract from the journal of the New York Annual Conference, at its session in May, 1838.
CHAS. W. CARPENTER, Sec'y.

POWERFUL ARGUMENTATION.—A Calvinistic paper of the present day, speaking of John Buiyan, says, "His religious opinions were equally distant from ANTI-SLAVIANISM and ARMINIANISM; the two THIEVES, as the late Mr. Booth used to say, between which the pure Gospel is crucified."

This is surely a wonderful discovery, and with some may pass for a powerful argument; but it is evidently faulty; for the figure employed, if carried out, would show that one of the thieves repented, and went to heaven; whereas it never was the intention of the writer to admit that Arminianism has any place in the kingdom of God. Such low witticisms may please the vulgar, but they will never convince the intellectual and the refined.—Christian Advocate and Jour.

RELIGION LEFT BEHIND.—At a recent Sabbath convention in Michigan, the fact was mentioned that at a recent powerful revival in this state, a large number of professors who had left their religion behind them on coming into the country, and had settled down without uniting themselves to any church, in a state of spiritual barrenness and death, were aroused and brought forward, and that by their own confession, almost to a man, their spiritual declension commenced when they commenced travelling on the Sabbath, while on their way from the East.—Zion's Advocate.

Dr. Reese has put forth a book on the Humbugs of New York. There is one humbug which will completely overshadow all the humbugs discussed on in this learned treatise—it is a nation of professed republicans, preaching liberty and equality to the world, and holding one sixth of its population in slavery. This is the great American Humbug.—Philanthropist.

THE OLDEST GONE.—Mr. William Butler, "the oldest inhabitant of Philadelphia," closed his mortal career on Saturday last, at the great age of 108 years. He continued to walk about the streets till very lately before his decease. Born in 1730, he had witnessed the progress of Pennsylvania from only 48 years after its foundation by the immortal Penn, to its present condition as a powerful and flourishing commonwealth.—Phil. Ledger.

THE TEETH.—Gould & Newman have published a thin octavo, in two parts, entitled "Observations on the structure, Physiology, Anatomy, and Diseases of the Teeth." The first part is written by Harvey Burdell, M. D. and the second, which is well illustrated by engravings, by John Burdell, Dentist. We should think it a sensible book—deserving to be studied by all who are not already toothless, or who do not wish to be so.

MIGNONETTE.—If you have a foot of ground under your window to spare, sow in it this modest little flower; it will scent your whole house with its delightful perfume, and gladden your eyes with its unpretending blossoms.—N. Bedford Mercury.

PITCAIRN'S ISLAND.—The British frigate *Acteon*, Captain Lord Edward Russell, which has lately returned to England, was for some time employed in visiting the South Sea Islands, and on the 11th January, 1837, arrived at Pitcairn's Island, so well known as the place where the mutineers of the *Bounty* finally resorted, and the descendants of whom are now living there. Immediately on our arrival, says a correspondent of the *Hunts Telegraph*, several of the natives came off in canoes, dressed in the English style; they continue to live in the religious way in which they were brought up by John Adams, the last survivor of the mutineers. The women, as well as the men, work in the yam fields, and are very industrious; there were ninety-two persons living on the island, three of whom were Englishmen, who had gone out there, and two of them, Messrs. Hill and Nebs, kept school.—They have an abundance of goats, fowls, pigs, plantains, yams, and sweet potatoes, and appear very happy and comfortable, not at all wishing to leave the island.—Boston Atlas.

ZION'S HERALD.

BOSTON, WEDNESDAY, JUNE 13, 1838.

¶ We very much rejoice to see the following resolutions, which passed at the late session of the N. E. Conference. They evince a most liberal and fraternal spirit toward that noble institution, an institution which emphatically merits the hearty and untiring co-operation of every denomination of Christians. We hope the Agents of that Society will not only be welcomed to our respective churches, but earnestly invited to visit them.

Resolved, 1st. That as Christians and ministers of the gospel we solemnly recognize our obligations to give the widest possible circulation to the holy Scriptures.

Resolved, 2d. That while in some departments of Christian charity we decidedly prefer our denominational organizations, as being in our judgment best calculated to promote the cause of truth and righteousness, yet, for the purpose of circulating the Bible, we will cordially unite with our brethren of other denominations in supporting the American Bible Society, because it occupies common ground, and manifests a liberal and catholic spirit.

Resolved, 3d. That in order to carry out the grand design of the American Bible Society, viz. to give the Scriptures to the world, we recommend a liberal patronage to that institution, and the formation of auxiliaries and branch societies so far as may be expedient; and also a prominent exhibition of the claims of the Bible cause from the pulpit, and a hearty co-operation with the agents of the Bible Societies, whenever they may visit our respective churches.

SESSION OF THE N. E. CONFERENCE.

The New England Conference commenced its session in the Bennett Street Church in this city, on Wednesday last. Bishops Soule and Hedding were present at the opening of the Conference. The Scriptures were read, a hymn was sung, and the venerable Bishop Hedding then engaged in prayer. On calling the roll, it appeared that nearly all the preachers were present. The appearance of health and vigor, which amid all their toils they had preserved, was truly gratifying.

On halloing for Secretary, it was found that Br. P. Crandall was elected to that office, and Br. Wm. Smith was chosen his assistant. The Conference, we have no doubt, will long feel itself deeply indebted to the faithful and untiring labors of Rev. D. Fillmore, the former Secretary, who for more than twenty years filled that office with honor and acceptance.

The session of Wednesday morning was principally employed in the appointment of committees, of which the usual number was raised. A committee of five were directed to consider and report upon the propriety of recommending to the General Conference, so to alter the Discipline, as to admit no slaveholder to the Church.

Another committee was directed to report the best system of raising money for our benevolent institutions. A well-digested system we very much need. At present we do every thing by feeling—by fervid and eloquent speeches, and the exciting impulse of the moment. This will not always last, and if it could, there is too much labor about it, and it is too sinful for enterprises involving such vast consequences. A channel must be dug, through which the flow will be constant, or we shall fall finally of our object.

A Committee on Finance was also chosen, to devise some better plan to raise money for the support of the gospel. In this case, as in that of our benevolent institutions, something must be done. We have long thought that many of our preachers will not much longer content themselves with their present income. Such a state of things does not look favorable for a future talented, devoted and efficient ministry.

Some miscellaneous business was then attended to, when the Conference adjourned.

Thursday, June 7.

The examination of the characters of the Deacons and Elders was the principal business of the morning. During the session, a letter from Br. Mitchell, a minister of the M. E. Church, and an Agent of the American Bible Society, was read. At his suggestion, a committee on the Bible cause was appointed. The American Bible Society has a full representation in her councils. But apart from any particular recognition of these considerations, this truly noble and catholic Society, engaged in a work of humanity and benevolence of a stupendous character, is highly worthy of our co-operation and support. May we not believe, that the coming year will afford substantial proof that the Methodists of New England love the Bible cause, and the American Bible Society?

In the afternoon, a session was held for the purpose of taking the returns of the members in Society, the numbers in the Sabbath Schools, and also the stewards' certificates from the different circuits and stations. The returns showed that, notwithstanding the many adverse circumstances of the times, our Church is on the increase in New England. Whatever may be the net gain this year, the number added, it is probable, far exceeds those of any former year.

The Sabbath Schools also, were represented to be in a flourishing condition. This important auxiliary, we have no doubt, will still continue to furnish to the Church her brightest ornaments. The Sabbath School Convention has undoubtedly been very useful to this cause, and it is to be hoped, that another, and still others will succeed the last, to give additional impetus to the work.

Friday, June 8.

The session was taken up in the election of Deacons and Elders. The examination of candidates for Deacons' orders has been much more thorough this year than formerly. Perhaps a very succeeding year will show an increase of strictness in this matter. Those who are received into full connection in coming times, must be well qualified to expect admission. That more care is necessary none can doubt; yet we believe disappointment will attend the expectation of accomplishing an entire change in one year, either in the mode or extent of examination. An improvement can gradually be brought about, which will prove greatly useful to the Church in coming years.

Saturday, June 9.

The business was nearly the same as that of Friday. Several Local Preachers were elected to the office of Deacon. In the afternoon, as well as Friday afternoon, the Preachers' Anti-Slavery Society held a meeting in the church, at which resolutions were debated. Anti-Slavery were present and took a part.

On the Sabbath, the Deacons and Elders were ordained, the former at Bennett Street Church, by Bishop Hedding, and the latter at Bromfield Street, by Bishop Soule. The names and number of each, we are obliged to defer till next week. The pulpits in the city were filled by members of the Conference from abroad. At Bennett

Street, in the morning, Rev. D. Webb preached; at Bromfield Street, Rev. J. T. Burrill; at Church Street, Rev. C. K. True; at Blossum Street, Rev. F. P. Tracy, and at the Bethel, Rev. L. Bates. In the afternoon, at the same places relatively, Rev. P. Crandall, Rev. Dr. Bangs, Rev. W. H. Hatch of the New Hampshire Conference, Rev. J. Rice, late from England, and Rev. B. C. Phelps, late Missionary on board of a whale ship. In the evening, Rev. J. Rice, Rev. S. A. Cushing of the New Hampshire Conference, Rev. H. Cummings, Rev. J. Hasall, and Rev. John Adams of New Hampshire. Dr. Fisk, and Rev. B. Creagh of the N. York Conference, preached once each at Charlestown. In the morning, Rev. J. Rice preached at the 1st Baptist Church, and Rev. I. Stoddard, at the Federal Street Baptist Church. The Christian Society was also supplied, and Br. Snowden's. Many of the preachers also went to the neighboring towns and supplied the pulpits.

The visitors present, are Dr. Bangs, Rev. T. Mason, Rev. Mr. Mitchell, Agent of the American Bible Society, Rev. B. Creagh of the New York Conference, Mr. Francis Hall of New York City, Secretary of the Missionary Society of the M. E. Church, Rev. E. Wiley, Rev. S. Lovell and Rev. G. F. Cox of the M. E. Conference, Rev. J. Sanborn, Rev. J. M. Fuller, Rev. W. H. Hatch, Rev. W. L. McCurdy, Rev. J. F. Adams, Agent of the Newbury Seminary, Rev. A. McNamee, Rev. A. Heath, Rev. A. P. Brigham and Rev. S. Norris, Agent of the New Market Seminary, of the N. H. Conference, Rev. John Adams of New Hampshire, Rev. G. Stairs of Utica, N. Y., and Professor Bacon, of Augusta College, Ky.

We shall give in our next some farther information of the doings of the Conference, and hope to be able to furnish the appointments.

ROY'S HEBREW LEXICON.—The appearance of this work has made "no little stir" in the literary world. As Mr. Roy had not prepared his way by the translation of a Hebrew Grammar, or any similar publication, as has usually been the case, his sudden appearance before the public, as a Hebrew scholar has occasioned some excitement, and some fluttering among rival authors. Among others who have taken the field against him, is Professor Stuart of Andover, who has reviewed the new Lexicon in the *North American*, with great severity. This has called forth a reply from some person, probably Mr. Roy, in which the Professor's criticisms are replied to, and the incorrect statements charged upon Mr. Roy, are declared to have been made by the professor himself, and the chapter and verse given where he has made them. The Professor accuses Roy of having copied some other Lexicon, to which the latter replies by saying, that such a charge comes with a very ill grace from a Hebrew professor who not only copied from, but absolutely translated the grammar of Gesenius, without a syllable of acknowledgment, for which Gesenius himself severely rebuked him.

We are not competent to judge of the merits of this work, but we think some allowance must be made for the criticisms of Professor Stuart on the score of rivalry. The defence states that Mr. Frey has pronounced Roy's Lexicon the best of the kind ever published, that a similar opinion has been given by Dr. Wiley of Philadelphia, one of the greatest linguists in America, and also by the learned Rev. Joseph Wolfe. The following is the language of M. M. Noah.

"Scarcely a paper we meet with but has something to say either for or against the work. The most distinguished linguists in Europe and America are in favor of it. They who are opposed to it, are men no doubt interested in Robinson's *Gesenius*. Professor Turner of this city was the first to oppose it.—Nordheimer of the University, who is not acquainted with either English or Hebrew, followed after him on the same side in the *Biblical Repository*; and in the last number of the *North American Review*, Moses Stewart of Andover, has come out against it in a very long and labored but unsuccessful review of it. Every person who has read these reviews impartially, must see at once that they are unfair, malignant, and self defeating in their nature. A pamphlet is now before us, the title of which is "A Defence of Roy's Hebrew Dictionary, against a Review of it by Moses Stuart, of Andover." So complete, so triumphant, so masterly a refutation of false charges and misrepresentations made by Moses Stuart against Roy's work, we seldom or ever witnessed. This little work has utterly shaken our confidence in Moses Stuart, as an oriental scholar."

REV. RICHARD REECE.—The *Christian Advocate and Journal* publishes a letter from the venerable Rev. Mr. Reece, one of the delegates from the Wesleyan Conference to our General Conference in 1824. It is addressed to Rev. T. Mason of New York City, and is dated Hull, April 9, 1828.

I am glad to know that your Book Establishment prospers, and to learn that your literature is improving,—but above all to hear that the great work of God is reviving, after the struggle you have had with many difficulties. The best of all is, God is on our side, and if he be with us no weapon formed against us shall prosper. We have in many parts of our country a blessed revival; and we have reason to hope that our increase this year will be considerable.

Thank God, my health continues good, and I am able to go through my work in general with as much pleasure and profit to myself as ever. This is a special mercy, as I shall quickly close my fifty-first year of itinerancy. I often think about my excellent friends, Mrs. and Miss Garrettson, and was delighted with a letter from one of your preachers, published in the *Advocate*, giving an account of his visit to that excellent family. Mind never grows old. Intelligence and goodness combined have always about them the freshness of spring.

I should like to see many of my friends in New York. Well, who can tell, when the steamboats begin to run, and will guarantee a passage to New York in twelve or fifteen days, it will be a mere excursion, and the temptation may become powerful and prevalent. But, however this may be, we can continue our agreeable intercourse, and remind each other of that last interview and permanent residence in our home above—the palace of angels and God.

ANNIVERSARY OF THE NEW ENGLAND WESLEYAN EDUCATION SOCIETY.

The New England Wesleyan Education Society held its first anniversary, Friday evening last, in the Bromfield Street Church. The Rev. D. Kilburn was called to the chair, in the absence of the President of the Society. The exercises were opened with Singing and Prayer by Rev. P. Crandall. After the prayer, an abstract from the annual Report of the Board of Managers was read, by the Secretary, Rev. E. Otman, and Addresses delivered by Rev. Dr. Fisk, and Rev. Messrs. Burrill and True, all of the N. E. Conference. The circumstances under which the meeting was held, rendered it peculiarly interesting, as a large part of the congregation was composed of members of the N. E. Conference. A strong interest seemed to be excited in the cause of the Society, and had it not been for the lateness of the hour when the services closed, there would doubtless, have been a fuller manifestation of that interest, in subscriptions and pledges to the funds of the Society. As it was, a collection was taken to the amount of \$40; but the result of the exercises most advantageously to the cause, was the increased sense of its importance among preachers and people, and the deep sympathy deservedly and generally felt in the object of the society.

The following resolutions were supported by the speakers on this occasion.

By Rev. C. K. True:
Resolved, That as education consists not so much in the acquisition of knowledge, as in the attainment of physical, intellectual, and moral power, it is precisely such a qualification as the Christian minister needs in the prosecution of his work.

By Rev. J. T. Burrill:
Resolved, That those instances of prejudice that have existed in our denomination, against a learned or educated ministry, have arisen not so much from a prejudice against learning or education itself, as from the undue stress that

has been laid upon it as indispensable to render the ministry efficient.

By Rev. Dr. Fisk:
Resolved, That it is the duty of the Church to co-operate with divine Providence in furnishing the means of education to God's chosen instruments, as preparatory to the work of the Gospel Ministry.

The importance of the object, existence and operations of the Society were fully sustained by the able and pertinent remarks of the speakers. This object is to aid in furnishing the means of education to such as design to enter the Gospel Ministry at home, or the Missionary work as ministers or teachers.

From the Report of the Secretary, it appears that there are now twelve Beneficiaries of the society, pursuing their studies at five different literary institutions. Interesting items of information were given respecting those who have been under its patronage, but are now in public spheres of active usefulness, and of some of the present beneficiaries who stand ready to enter upon the missionary field.

From the same report it appears that up to the time of the anniversary, but \$1,122 28 had been received during the year past, and that the annual expenditures are \$1200. The Report expressed apprehensions, that unless great exertions are made in the cause immediately, payment of bills might not be met, and consequently, beneficiaries be obliged to suspend their studies. We understand the report contains a recommendation to apply for the appointment of a special agent from Conference, in behalf of the society, and, doubtless, the interests of the society, and the general cause of Christ, would be greatly promoted by such an appointment.

It is to be hoped that our church will arouse itself on this subject. Its vital interests are involved in this cause. It is the cause of the church, and if ministers and people will unite their energies in this work, untold millions of future generations will bless their memory.

A QUARREL IN CONGRESS.

A most disgraceful scene occurred in the House on Friday, the 1st inst. The subject under debate, was the Indian Appropriation Bill. Mr. Turney of Tennessee spoke in favor of the bill, and made some severe remarks in relation to his colleague, Mr. Bell. Mr. Bell in reply, stated that he had no ill-will toward Mr. T., as he was only acting as a conduit for the malice of others, as a mere instrument, a tool for those who had never thought proper to meet him personally. Mr. Turney, who sat immediately before Mr. Bell, rose, and looking him in the face, exclaimed, "It is false, it is false!" Upon this Mr. Bell struck Mr. Turney in the face, and blows were, for a short time exchanged between them.

The House was thrown into great confusion, commencing for the Speaker, and others for the Sergeant at Arms. Some of the members who gathered round the combatants, had some rather sharp verbal encounters. After hostilities had ceased, Mr. Mercer of Virginia introduced a resolution, in accordance with the rules of the House, calling upon the combatants to declare in their places that they would not prosecute the quarrel. This resolution was laid on the table. Yeas 80, nays 52. They both however apologized for having violated decorum and defended the dignity of the House.

Such scenes are truly heart-sickening to every true patriot and friend of good order, and public opinion ought forever to disfranchise the actors from holding any office of trust or honor. If the friends of virtue and good order do not withhold their suffrages from such men, we are a ruined people.

SYMPATHY FOR THE CHARLESTON SUFFERERS.—The New York Conference at its recent session, passed a number of resolutions, sympathizing with the Methodist societies in that city, in the loss of their churches by the recent fire, and proffering such relief as their circumstances will admit. The societies throughout the Conference are also requested to permit the preachers to take up collections for this purpose in their several churches.

The following communication was written, as it will be perceived, by Br. Mason, of N. Y. city, one of the Agents of the Methodist Book Concern. It contains inquiries and suggestions worthy the consideration of the Methodist societies in this city. The situation of our brethren in Charleston, urgently calls for our commiseration and sympathy;—and we hope sufficient interest will be felt on this subject, to induce immediate action. Who will be the first to move in this friendly enterprise?—Ed. Her.

FOR ZION'S HERALD.

ONE GOOD TURN DESERVES ANOTHER.

"With what measure ye mete, it shall be measured to you again."

MR. EDITOR.—In the year 1810, the writer of this article was a member of the South Carolina Conference, and stationed with two other preachers in the city of Charleston. Some time during that year, there came a pressing application from the stationed preacher, I think, and official members, in the city of Boston, for aid to assist them in raising money to pay a large debt incurred by the purchase of a lot and the erection of the Church in Bromfield street. The preachers and brethren in Charleston sympathized with their struggling brethren in Boston, and determined to aid them. Notice was given, a sermon was preached, the object made known, and a collection taken up, amounting to about \$400, and transmitted to them, which was a liberal sum, considering their circumstances at that time.

Now for the application. The brethren in Charleston are now in their turn struggling with difficulties. The late awful conflagration in that city, has consumed their largest and best church, and a large portion of the materials prepared for the erection of a new one, on the very ground where the old church stood, in which the sermon was preached, and the collection made in behalf of the friends in Boston; so that they have now only one small church left, in the upper part of the city, which leaves them in a very destitute condition—especially in 3000 colored members of the church, besides many others who are regular attendants on the Methodist ministry in that city.

Is it true that one good turn deserves another? Did the Charleston brethren do a good turn to the Boston brethren, when they raised a collection of \$400 to help them pay for one church, and will not the Boston brethren now do one good turn to the Charleston brethren after the lapse of twenty eight years, to help them build two churches, which is absolutely necessary for their accommodation? I trust they will, with a suitable addition to the amount, considering the wants of Charleston, and the increased ability of Boston.

Boston, June 9. THOMAS MASON.

BISHOPS OF THE M. E. CHURCH.—The session of the Bishops which commenced in N. Y. city on the 16th ult., terminated on Friday, the 1st inst. Bishop Morris has proceeded to Troy, N. Y.; Bishop Andrew to Charleston, S. C., and Bishop Wagh to Baltimore. Bishops Soule and Hedding are in this city, attending the session of the N. E. Conference.

¶ We have received a biographical notice of Mrs. Elizabeth Quimby, who died at North Sandwich, N. H. but with no name as the writer. Our rule will not admit of its insertion, without the signature of some responsible person.

Dr. Bangs has recently been elected an honorary Secretary of the American Bible Society.

RECENT REVIVALS.

On Bloomfield Circuit, N. Y., about 1000 found peace through faith in the name of Jesus, and the work is reviving at different approaches.

On Barton Circuit, upward of 150 have been doing love, and the work is still progressing.

On Windsor Circuit, Oneida Conference, more than 200 have

Poetry.

FOR ZION'S HERALD.
LIFE AND DEATH.

When the meridian lamp of day,
O'erwhelm'd my dazzled sight,
The azure heavens my visual ray,
Drown'd in a liquid light;
Then earth is clothed in loveliness,
Her beauty draws my eye,
And one sweet flower in vernal dress,
Charms more than all the sky:
I view the far horizon round,
And nature in the ambient bound,
Hemmed by the atmospheric sea,
Seems all the universe to me.

But when the sunlight disappears
Below the fading west,
And ere her conic shadow rears
On nature's dewy breast—
As earth, with silent bashfulness,
Puts on the veil of even,
She owns her charming daylight dress
Was but the light of heaven:
In vain my eyes for beauty rove,
Till vesper lures my heart above,
And 'mid the evanescent blue,
The world of stars unfolds to view.

So while my sun of life burns high,
Earth sometimes seems my home;
I almost wonder man should die
For a better world to come:
But death will shut my sunny day,
And earth will be my tomb;
'Tis only Heaven withdraws his ray,
And all the world is gloom:
Then the cerulean veil shall part,
And (right that veil would break my heart)
The world where Eden planets roll,
Shall burst, entrancing, on my soul.

GEORGE STEARNS.

LITTLE CHILD'S EVENING PRAYER.

Saviour, now the day is o'er,
On a child thy blessing pour;
Wash me in thy dying blood,
Pardon my sin and make me good.
Let my head lean on thy breast,
While in sleep I sweetly rest;
Oh me keep thy watchful eye,
Lest I suffer, faint or die;
Wake me in the morn' again,
Free from evil—free from pain.
Change my heart, and make me mild,
Own me, Saviour, for thy child.—Amen.

Biographical.

FOR ZION'S HERALD.

Died, in South Newmarket, N. H., May 17, 1838,
MOSES TAUB, aged 30 years.

This is the first time that death has been permitted to enter within the walls of our youthful seminary; but now he has selected for his victim, one of the choicest and most promising of our number.

The deceased was about completing his preparatory course for entering college, when death put an end to his literary career. As a scholar he possessed a strength of intellect and a penetration of thought rarely found in those of mature years.

This may not be the place to descant upon his social virtues, yet it is due to his memory to state, that in all his connection with the Institution, it is not known that misdemeanor ever marked his conduct. In the reformation about eight months previous to his death, he became seriously concerned for the salvation of his soul, and publicly renounced the world; and though he did not at that time obtain so satisfactory an evidence of freedom as he desired, he did not abandon his pious determination, but thenceforth to the day of his death, led a praying life. When first denominated that his time on earth was short, he manifested a great unwillingness to die, without a brighter prospect of eternal life.

A few hours before his death, his friends and fellow students had gathered around his bed to witness the event, when as if in direct answer to the fervent prayers which were there offered, an unbelief gave way, and all his doubts vanished. A scene ensued which baffles all description. After continuing for some time in praise and thanksgiving, he exclaimed, "I trust I shall soon join in the songs of heaven." Raising his hands and eyes upward, he paused for a while and then observed, "How bright! oh how bright! how bright! let me drop into the grave while I have so bright a hope, for death has now no sting at all." He then addressed himself to those present in the most beautiful and consistent language, and closed his address by repeating in a very distinct and solemn manner the Lord's Prayer. Soon after he became almost constantly delirious, but in his rational moments, there was apparently no abatement of his faith and hope. His warnings, exhortations, and happy death, have made so deep an impression upon the minds of his school-fellows, and all who witnessed his dissolution, that although our hopes of his future usefulness are blasted, it cannot be said of him "that he lived in vain." WM. T. HARLOW.

FOR ZION'S HERALD.

Died, at Marlow, N. H., May 11th, BR. PETER FOX, in the 69th year of his age, in full hope of everlasting life.

He had been an acceptable member of the M. E. Church for about twenty years, during which his house has been a home for the heralds of the cross, many of whom have shared his hospitality. His place was hardly ever vacant in the house of God, as long as he was able to attend; and when through infirmity, he was kept away, he remembered Zion still. We have no doubt that he has gone to be an inhabitant of a house not made with hands, eternal in the heavens.

Died, at Marlow, May 13th, sister LUCY KNIGHT, in the bloom of youth.

She had enjoyed religion but a short time, but long enough, however, to know its blessedness in health, its comfort in sickness, and its support in death; and she has gone, as we humbly trust, to bloom in the paradise of God.

Died at Lemper, May 17th, sister FANNY O. CHASE, daughter of Br. Abner Chase, in the morning of her days, but deeply experienced in the great things of God, having for some time enjoyed the blessing of perfect love, which she manifested in her spirit, deportment, conduct, and conversation, and sealed in death. The church as well as her dear kindred, mourn her loss. O may we all imitate her virtues, and follow her as she followed Christ.

CALER DUSTIN.

FOR ZION'S HERALD.

Died at Lebanon, N. H., April 27, Mrs. THIRZA BRIDGEMAN, wife of Nendal Bridgeman, aged 42 years.

Sister Bridgeman experienced a change of heart and joined the Methodist Church about two years previous to her death, and though her travel as a Christian was short, yet it falls to the lot of few persons to experience a deeper work of grace in the heart, or to improve that grace more to the glory of God and the good of the church, than she did. Her sickness though short was severe, depriving her of her reason

nearly from its commencement; yet the few lucid intervals which she did enjoy, though her body was racked with extreme pain, was employed in recommending the religion of the Redeemer, and in exhorting her friends to prepare to meet her, and with her, enjoy the rest prepared for the redeemed of the Lord.

Yours, E. BLAISDELL.

Lebanon, N. H. June 1, 1838.

[Printers in New York are requested to copy the above.]

Miscellaneous.

SPEECH OF AN INDIAN MISSIONARY.

We copy the following speech of an Indian Missionary from the N. Y. Spectator, the editor of which paper took notes of it as delivered. It was made at the Anniversary of the Methodist Missionary Society, recently held at N. Y. City.—Ed. HER.

MR. PRESIDENT—My brothers and sisters—Since I have been sitting here, I felt I wanted to talk a little about the Indians.

May be there are some that think the Indians are few in number. I do not know whether this is the case or not.

All those that live toward the setting of the sun know that there are a great many Indians, but I do not know whether that is the belief of the people here.

These Indians are very poor—nothing to help them. Some of them have no clothing—they are almost naked.

Some of them are very poor, very little to eat, nothing but roots—these are the Indians that live toward the setting of the sun.

Brothers—Some of those Indians that are in this condition are almost in a starving state—the roots they pick up in the summer are gone before the spring comes.

The cause for this distress is, that no one has gone to them, to get a living by the work of their own hands.

This is the reason that we want some persons to go to our people and tell them what they must do to be industrious, and the right way to be saved from their sins. There are a great many among them who never heard the way of salvation—they never heard the sound of the gospel.

Brothers—These are the reasons why the Indians are so bad and so wicked. I know them—I have been long with them—I know how they live.

It will be but a few years before the buffalo are all eaten up, and if no one cares for the poor Indian, and points them to industry, they will die and pass from the face of the earth.

Brothers—I know of but one way that comes to my mind, to save this people—that is, to have a large school built for them, where they can come, themselves and their children—let the large school be in the midst of them, this is the only way to provide for, and save these Indians.

Brothers—Build us this school, and we shall not then call upon you for so much money to send white missionaries—we shall teach our young men, and God will prepare them to preach to us. This, brothers, will be the best way to save the poor Indians.

Brothers—I have thought a great deal about this school, and I am sure it will be the best thing for the Indians—we must take the young twigs, and teach them to grow.

Once I was wild, like the worst of them, until I heard of the Saviour—until I heard he was able to save me—I then felt I was a sinner—I felt I was a very great sinner.

It was not long until I found Jesus—until I gave my heart to him: I then felt that I could pray to God. I prayed—"O Lord, have mercy on me; I am unworthy, but have mercy, for I am a sinner."

It was not long before I felt that Jesus Christ pitied me, and that he would save me.

I soon found that he had delivered me from my sins—I then felt happy in Jesus Christ.

My brothers—Jesus Christ is strong: he is able to save poor sinners; he is able and willing to save them from their sins.

After Jesus Christ blessed me, I felt in my heart like I would believe on him as long as I lived, because I love my Jesus. He is the master and governor of all Christians.

My brothers—I want to know how you feel in your hearts this evening about sending the gospel to those poor Indians toward the setting of the sun.

I know that all Christians love the Indians; I know that all Christians want to send the gospel all over the world.

And because you love Jesus Christ, you want to send the gospel to the poor Indians, and teach them to read the word of God.

My brothers—I feel in my heart that I love Jesus Christ. I pity the state of the poor Indian, and that is the reason that I have come this great way from my home. I feel the Spirit of God moving my heart to come and talk to the white people to send the gospel to the poor Indian.

This is the reason that I have come this great distance—that I have left my children and my friends. I have given them into the hands of God, who will take care of them.

My friends—Jesus Christ has a powerful interest when he lives in the heart of any one. I want Him always in my heart, that I may be able to do his will.

My friends—I have felt glad in my heart since I have been in this city. I am happy to find a disposition to send the gospel to the Indians.

Brothers—This is all I have to say to you.

[From the Maine Wesleyan Journal.]

BROTHER COX.—While perusing the columns of your excellent paper, I have often been refreshed by reading sketches of the experience of those who have found the Saviour precious. Thinking that a short sketch of my experience, since I have enlisted in the holy war, might interest some, I feel willing to contribute my little mite.

If you think the following will be interesting to your readers, it is at your disposal.

BE YE THEREFORE PERFECT.

I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. For three years past I have been striving to fight the good fight of faith. But my cup has been a mixed one. Sometimes I have been upon the mount where I could get a view of the promised land, and read my title clear to a mansion in the skies. At other times I have been driven about by the temptations of the enemy—the winds have blown and the storms have beat upon me, while my little bark has been tossed on life's tempestuous ocean, exposed to the rocks and quicksands of the mighty deep. But in the midst of my distress, I cried unto the Lord and he heard my cries and came to my relief—the ocean ceased to blow—the storm ceased to beat—the ocean became smooth, while the pleasant gales of grace wafted me gently onward towards the port of everlasting rest.

Since I professed to be a follower of Jesus Christ, I have been a believer in Christian holiness. I believed it to be the Christian's privilege to live free from condemnation, and to enjoy constant communion with God. But I did not enjoy the blessing. I resolved to seek after it, but the enemy told me that it was beyond my reach—that I could not attain such a height of enjoyment, and that I obtained the blessing, I could not keep it, but should bring a reproach upon the cause of Christ. I continued, however, to pray for it. Sometimes it appeared as though I was not ready to receive it, my heart was so wicked and so full of the corruptions of my nature, that I must wait until I was better. I found it a hard case to prepare myself for it; for instead of making myself better, I thought I grew worse. I tried to exercise faith in the Divine promises, but my faith was weak.

Sometimes while praying for full redemption, it seemed as though I could see the blessing very near me, but I could not grasp it.

In April, 1838, I attended a protracted meeting, in the town of L.—The meeting commenced with some degree of interest, and continued to increase until the close. The church was abundantly revived—backsliders were reclaimed, while sinners troubled and sought and found redemption through the merits of a Saviour's blood. One day while engaged in solemn prayer to God for salvation from all sin, my whole soul cried out after God—O Lord create within me a clean heart—apply the virtue of a Saviour's blood—come, Holy Ghost, for these I call, spirit of burning come, and let me know the height and depth, the length and breadth of perfect love. My faith came in contact with the Divine promises—the power of the Lord came down, and I felt a shock like that of electricity pass through my whole system—my little vessel was full and running over—my strength failed me, while glory shone all around me. Glory was then my theme—glory—glory to God in the highest.

Soon after this a veil was drawn over my mind. I did not feel such raptures of joy as I had, but there was a heavenly calm within. The enemy told me that I was deceived—that there was nothing real in what I had experienced, but all was imaginary and delusive. By resisting the temptation, and looking up to my heavenly Father for divine assistance, the veil was drawn aside—peace and joy filled my soul, and I could cry, Abba Father—my Lord and my God.

Since that time I have been happy in God; my peace is like a river—my treasure is in heaven. I do not say that I have experienced sanctification; but I know that I have experienced something I never did before—I love God—I know I do.

O that the world might taste and see,
The riches of his grace,
The arms of love that compass me,
Would all mankind embrace.

My brethren, let us go on to perfection. Then, and not till then, shall we be prepared to exert a holy influence upon those around us. Then we shall be prepared to contribute something to the advancement of Christ's kingdom upon the earth. Let us have a holy ministry and membership, and the cause of God will go forward, the kingdom of Antichrist will fall, and the world be converted to God.

The doctrine of holiness is a theme upon which angels delight to dwell, while they surround the sacred throne, and with united voices, cry, Holy! holy is the Lord God Almighty—while all the heavenly hosts tune their harps anew in songs of praise immortal and divine.

I bless God that this world is not my home—and I often anticipate with pleasure, the time when (if I continue faithful) I shall join the heavenly choir in your yonder world above, where the wicked will cease from troubling—where friends will no more take the parting hand—and where we shall enter that rest which remains for the people of God.

My soul is striving to be there,
I long to rise and wing the air,
And tread the sacred road,
Adieu, adieu all earthly things;
O that I had an angel's wings,
I'd quickly see my God.

May 16, 1838. W.

MR. EDITOR—It will no doubt be gratifying to our friends to have an opportunity to examine the Declaration of Sentiments adopted by the Convention which met on the occasion referred to below. Will you be so kind as to give it insertion in the Herald?

Boston, June 2, 1838. J. HORTON.

DECLARATION OF SENTIMENTS.

On the subject of Slavery, adopted by the Convention of the ministers and members of the Methodist Episcopal Church held at Utica, N. Y., on the 2d and 3d of May, 1838.

SIN OF SLAVERY.

1. We believe that holding the human species as property is a most flagrant sin, and that no circumstance can make it otherwise. For that which is morally wrong, can never be politically right, and as the elementary principles of slavery are in direct opposition to the principles of the gospel, therefore no human law can justify for a single moment the relation of master and slave; for the contrary sentiment carried out would justify any and every crime, thereby making human enactments, rather than the divine law, the proper criterion of moral conduct. We believe with Mr. Wesley, "That if it was wrong to steal men from Africa, and reduce them to a state of bondage, it is, for the same reason, wrong to retain them in a state of slavery. If you condemn the first thief and the first receiver of stolen goods, how will you justify those, who, knowing them to be stolen, continue to retain them?" He adds, "I confess I cannot see how the perpetration of an injury can cause it to cease to be an injury, or by what process an acknowledged wrong can be transmuted into a right by continuing it. My argument, then, is, that if it was wrong to enslave the negroes, it is wrong to keep them in hopeless bondage." And we believe with Mr. Wesley, that "men buyers of whatever rank and degree, are exactly on a level with men-stealers"—with President Fisk, before the Wesleyan Conference, that "slavery is evil, only evil, and that continually,"—with Mr. Bunting, President of said conference, that "slavery is always wrong, essentially, eternally and incurably wrong,"—and with Adam Clarke, "that in heathen countries slavery was in some sort excusable; among Christians it is an enormity and a crime for which perdition has scarcely an adequate state of punishment." It follows, we think, from the above extracts, that the perpetration of slavery is the highest kind of theft and robbery; inasmuch as it robs its subjects, not of their wages only, but of their right to themselves also—invading the rights of nature and of nature's God, and stripping immortal spirits, made in the divine image, of all their natural rights—thus reducing men to things, and making merchandise of souls for whom Christ died.

IMMEDIATE EMANCIPATION.

Immediate emancipation without compensation we believe to be the duty of the master and the right of the slave. In this we think we are fully sustained by our fathers. Mr. Wesley exhorted slaveholders to "instant" emancipation. Our own church in 1784, and as late as 1801, held to the safety of immediate emancipation, and recommended it to slaveholders in our church, as may be seen by referring to the Minutes and former editions of our Discipline.

SLAVERY A NATIONAL SIN.

We consider slavery a great national sin, and in those portions of our country which are under the control of the general government, a sin in which the whole country is involved.—Congress having hitherto refused to abolish slavery in the District of Columbia and territories, and the slave trade between the States; and the people of the free States, having wickedly submitted to bear the disgrace and sin of a slaveholding nation, while they have used no adequate exertions to remove this great evil from the land.

The slave trade which is carried on between the different States of this Union, and also between the District of Columbia and Southern States, is the same in principle, and no less cruel in practice, than the foreign traffic. It is therefore a glaring inconsistency to brand the foreign slave trade as piracy, and allow of the internal traffic among our own citizens! And we believe the time is near, when the moral sense of the civilized world will regard all traffic in human flesh as piracy.

SLAVERY THE SIN OF THE CHURCHES.

We believe that the sin of American slavery to an enormous extent, is the sin of the Christian churches, both in the North and South,—and that an awful responsibility is resting upon ministers of the gospel

with respect to this great evil, and especially upon such as hold slaves, or apologise for slavery under any circumstances. We most solemnly believe, that the professed Christians of the South, together with their apologists at the North, are the main supporters of slavery; and that all northern Christians who neglect to lift up the warning voice, and refuse to take sides against slavery, are by no means innocent in this matter.

If the way of emancipation is to be prepared, as we believe it is, by moral means, then it is under God in a great measure for the churches to say, how long slavery shall be continued in our country. We cannot but believe that the pulpit is awfully guilty in this matter. Even in prayer, the manacled slave is entirely forgotten in many of the pulpits of this Christian land, while they are generally thrown open to clerical slaveholders, when they visit the free States.

We would here record our solemn judgment, that those ministers who neglect to preach against slavery, as against other national sins, do not declare the whole counsel of God. We believe that God's ministers not only may but ought to oppose this system of soul murder on the Sabbath! If we are authorized to pull a beast out of the pit on the Sabbath, much more ought we to lift up the down-trodden of God on that day.

APPROPRIATE WORK OF MINISTERS.

Believing as we do, that slavery is one of the greatest sins in all the land, we cannot admit that ministers, who, from a conviction of duty, devote themselves to writing and lecturing upon this "shocking abomination," have "left the gospel to preach politics."

To plead the cause of the oppressed we maintain, is the "appropriate work" of a minister of Christ, and that to preach against that oppression under which two and a half millions are groaning, is to preach, at least, one important feature of the gospel in its purity.

KIND TREATMENT OF COLORED PEOPLE.

We doubt not that an influence favorable to emancipation may be exerted on the minds of slaveholders, by kind treatment of colored people at the North. When slaveholders visit the free States, let them see that colored people are treated with respect. We think there is too much evidence that the negro-hating spirit is as prevalent in the North as in the South! Colored people are excluded from most of our colleges and academies—from our trades and professions, and from the inside of our steamboats and stage coaches. They are put into one corner of our churches, and are seldom permitted to sit, either at the Lord's table or any other, with the whites! These things ought not to be.

We verily believe, that what is usually termed the prejudice against color, is nothing more or less, than hatred of low condition.

HARD LANGUAGE.

While we do not agree to endorse every thing which may have been written and said on the abolition side of this great question, we are nevertheless of opinion, that many things which have been thought severe are so, mainly, because they are true; that many things which have been thought personal apply to principles, and not to men—and that plain truth and plain dealing, have been frequently mistaken for a bad spirit.

Principles are so identified with their advocates, that it is difficult to do justice to the former, without seeming to be severe against the latter. Too great a sensitiveness, however, on this subject, appears to us to evince an *unliberal mind* or a *bad cause*. From the days of Christ and the apostles, to the present time, the principal actors in all moral reforms, have been accused of using *hard language*. And while on the one hand, we would exhort our brethren to *speak the truth in love*, on the other, we would entreat our friends not to make a man "an offender for a word."

AMERICAN ANTI-SLAVERY SOCIETY.

Though our Methodist Anti-Slavery Society are not auxiliary to any existing anti-slavery organizations, being designed for the specific purpose of operating more efficiently upon the M. E. Church, yet we do most cordially approve of the *doctrines and measures of the American Anti-Slavery Society and its auxiliaries*; believing them well adapted to change and correct public sentiment upon the subject of slavery.

And while we rejoice to find in the anti-slavery ranks, men of all theological and political sentiments, we should exceedingly regret to see the holy cause of abolition assume either a *sectarian* or *party political* aspect; being well assured, that so far as the elective franchise is concerned, the principles of every true friend of the slave will lead him to give his support to such men as will carry out the true spirit of our republican institutions, with whatever party they may be connected. And it is our solemn conviction, that Christians should feel their responsibility as citizens; and should give their suffrage only to men of good moral principles.

DUTIES AND RIGHTS OF CHRISTIANS.

We believe that all religious assemblies should bear their unequivocal testimony against slavery; and to question their right to do this, is to deny some of the plainest principles of ethics and religion, as well as all analogy and enlightened usage.

If a body of Christians have any rights, one of those rights must be, liberty to oppose all sin, and to do this either in their individual or associated capacity. And it is our solemn conviction, that the nature of things, no man can *legally* take them from us. We believe, therefore, that the preventing of annual conferences from expressing a sentiment on the moral character of slavery, is *UNAUTHORIZED BY THE DISCIPLINE OF THE M. E. CHURCH*.

MEASURES.

In the prosecution of our glorious enterprise, we employ, and recommend the following measures, viz:—1st. *Prayer to Almighty God*—Prayer for the immediate, entire, and universal abolition of slavery—prayer for the slave—that he may be supported while in his oppressed and suffering condition—that he may have patience and endurance, until deliverance comes—for the master that he may "deal justly, love mercy, and walk humbly with his God,"—prayer in our closets, at our family altars, in the public assembly, and monthly, in concert with all friendly to our object. Relying, as we do, upon God for direction, protection, and success, we feel that *prayer is our strong hold*.

2d. *The diffusion of light on the subject of slavery, by means of publications and the living voice.*

We publish our doctrines, and invite the world to investigate them—we exhibit facts, and challenge our opponents to disprove them. We issue our periodicals, distribute our tracts, and circulate our works upon the subject, with a view that all may know what we are, understand what we want, and see what we do. We employ agents and lecturers to disseminate information, wake up interest, and carry forward our designs.

3d. The better to harmonize our views, concentrate our strength, and unite in our work, we form ourselves into societies—organized under one common title, and for one grand object—the peaceful abolition of slavery in this land. We meet in these societies, and in conventions, to discuss, in a friendly manner, this great subject—a subject involving all that is dear and valuable to millions of our fellow countrymen and their posterity forever; and to deliberate on the best possible way of affording them relief.

4th. We petition Congress to do what is perfectly constitutional, viz: to abolish slavery in those portions of our country which are under the exclusive jurisdiction and control of that body, to abolish the slave trade between the States, and to admit no more slave States into the Union—and we petition our State Legislatures to instruct our Senators, and request our Representatives in Congress to the same effect. And as members of the M. E. Church, claiming as our right, we petition our annual conferences to bear their solemn testimony against this great

sin—and our General Conference, that it would adopt such measures as will free the M. E. Church from all participation in the great and crying sin of American slavery.

These are our measures; and with the exception of the last, they are all employed in promoting the temperance, Sabbath-school, missionary, and the like cause; and indeed, every other benevolent and Christian enterprise which has ever been projected by man, or sanctioned by God.

And, finally, we do solemnly believe, that all the above sentiments and measures are in perfect accordance with the doctrines and discipline of the M. E. Church, and are directly connected with the accomplishment of the great objects for which Methodism was established in America, viz: to spread Scriptural houses over the land, and to reform this continent; and that, so far from designing to depart from our "regular work," as has been insinuated, we do, we believe in any degree necessary to our purpose, for we will allow, in ourselves, or sanction in others, any violation of the obligations growing out of our relation to the M. E. Church.

JARED PERKINS, President of the Convention.

Seth Sprague,
Daniel Hoyt,
Timothy Merritt,
Ezekiel Robinson,
Luther Lee,
Schuyler Hoos,
James C. Delong,
Daniel Coe,
Saml. W. Wooster,
Amasa Gillitt,
John Cassidy,
John Parker,
Ray Roy Sunderland,
Wilbur Hoag,
James Porter,

Vice Presidents.

Secretaries.

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sortment of the above articles, both of French and American manufacture, may be found at the Boston Paper Hanging

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